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BULLETIN

SECOND QUARTER - 1954

CONTENTS

		Page
Looking ahead in Bible Society work:		
Contributions from	Bishop Barbieri	2
	Winifred Galbraith ...	4
	S. A. Morrison	5
	K. Zachariah	6
	Henri Ochsenbein	7
Bible problems in Central Africa ...	F. Michaeli	9
Re-thinking Colportage Work in :		
Argentina	C. W. Turner	14
Japan	T. Miyakoda	15
Canada	A. H. O'Neil	18
U.S.A.	Benjamin H. Smith ...	21
Books—The Bible in World Evangelism—reviewed by	J. Eric Fenn	24
The Bible builds in Latin America ...	... ...	26
News from all the world	... ...	27

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LOOKING AHEAD IN BIBLE SOCIETY WORK

THE Bible Society, like any other Christian organisation, can be in danger of locking itself in a kind of ghetto, spiritually and mentally—of closing its ears to suggestions from outside or dismissing them quickly on grounds of tradition or regulations. It is good for us to listen to and ponder over what others have to say about the spreading of the Word of God. The BULLETIN is undoubtedly an appropriate vehicle for the expression of such views.

With this in mind, a few friends of the Bible Societies, but not intimately connected with their work, were invited to contribute some notes on what they would like to see the Bible Societies doing in the next period. Four friends responded, from different parts of the world : Latin America, Africa, the Near East and India. Readers will be struck by the great similarity of their content—in spite of the fact that no suggestions, either directly or through questions, were made in our letters to them.

Some of the suggestions made obviously go beyond the scope of Bible Society work. Others raise far-reaching issues. But all originate in a deep love of the Scripture and an intense desire to see it circulated, read, listened to and believed. They are not passing thoughts ; they constitute a challenge to us, a call not to lose ourselves in routine work. They should provoke our alertness and lead us to appropriate action.

To these four answers we have appended extracts from the provocative address given last summer by Pastor Henri Ochsenbein, at the Regional Conference in Bad Boll.

O. B.

Bishop Sante Uberto Barbieri

Nobody will be able to measure the good which has been spread throughout the world during the last hundred and fifty years through the work of the Bible Societies, in their efforts to translate, publish and distribute the Bible and portions of it. Only God knows the souls which have been gathered up in heaven through their instrumentality. One thing is certain, that it would have been very difficult for our churches to perform their task without the efficient, sustained and liberal help of those Societies. They have helped greatly also in the furthering of ecumenism and unity among them. With not too many noticeable exceptions, all the important Christian denominations of the world use the services of the Bible Societies in a common effort to spread the Word Eternal.

In Latin America, through the very efficient and untiring efforts of James Thompson, we first received the message of the Bible. Up to this day, it is a very important factor in the evangelization of these young and promising countries. It would be impossible to launch any campaign of some value without the intelligent and abundant distribution of the written Word. Many people, who for some reason do not come to Protestant or Evangelical churches, and who do not attend their church of origin (the Catholic), read the Bible and feed their spirit through pondering on its teachings.

We are, therefore, thankful to God and grateful to the Bible Societies for their excellent and invaluable work, and our prayers go up to Almighty God asking Him to send many blessings upon those who work in connection with them in any capacity, so that they may feel the sustaining grace of His Spirit and His overpowering strength. We hope that their work will be every day more fruitful. The usefulness of the Bible Societies will cease only when the Kingdom of God will come, and when the Word will have been written in the heart of every human creature.

There are, notwithstanding, a few suggestions we would humbly make because we believe they would, if taken into consideration, make more effective and permanent the work of the Bible Societies.

(*a*) The UNITED BIBLE SOCIETIES should sponsor and encourage the formation of National or Regional Bible Societies, as has been the case in some parts of the world. In our case the formation of the Brazilian Bible Society has been a wonderful thing, putting in this way not only more responsibility on the local congregations, but helping to destroy somewhat in Latin America the idea that the Book is the product of imperialistic countries and for imperialistic purposes. We need to give more evidence that the Bible is the heritage and the patrimony of the whole world, and that any group of people, if they have the means, can print and distribute it. No one group has a monopoly of the Sacred Scriptures, though some think they have. It is urgent to have at least some regional Bible Societies in Spanish America. One located in Buenos Aires, for instance, would be a strategic move and it would strengthen greatly the ties of the several denominations working in those countries, besides putting upon them a major part of responsibility in printing and distributing the written Word. Another could serve the countries from Peru up to Colombia and Venezuela; still another could serve the Caribbean area, and a fourth Mexico and Central America. Taking into consideration the importance that Latin America will have in a not too distant future, I believe it is not too ambitious to look to the planning of four regional Bible Societies in Spanish America. The Bible would put down strong roots in native soil and show that it can grow anywhere with the same virility and benefit. Of course, these regional Bible Societies would need for many years the counsel, the help and the inspiration of the "mother" Societies; but the latter would see their efficiency multiplied, and the results of their previous missionary work realised.

(*b*) The second move would be to help those regional Societies to print the Bible locally in the languages spoken within the areas, instead of centering the printing in Great Britain and the United States. In some countries, it is becoming more and more difficult to import books from some lands. Then, there is the matter of transportation and all the things connected with it. Surely, more important for "naturalizing" the Bible than any other thing is to print it locally. For us, in Latin America, there would be a tremendous value in having our Scriptures bear the printer's mark from Buenos Aires, Lima, Habana or Mexico, rather than London, New York and Toronto. There is the possibility of doing it, if the "mother" Societies would be willing to sponsor such a move by offering the necessary material help needed at the beginning to equip more suitably some of the Protestant and Evangelical publishing houses, should the suggested regional Bible Societies not be able to have their own printing plants. I am sure that in Buenos Aires we could print right now not only New Testaments and portions, but the entire Bible. We could produce on a large scale and with lower cost. And this fact would be a very powerful tool in the hands of all the churches of Protestant and Evangelical tradition.

(*c*) Another useful thing would be to continue the publication of the Scriptures, especially portions of them, as has been done during these last few years, in a more attractive presentation. The printing of the Gospels and the Book of Acts with illustrations, and on good paper, has been welcome, and the demand for this kind of portion has been great. The illustrations and the geographical and historical notes have also been of real help. More of this kind of thing should be done. Of course it will cost more, but people will be glad to pay a little more for a more attractive book.

(*d*) A fourth suggestion for encouraging a "taste" for the reading and study of the Scriptures, would be to use more widely the radio and the audio-visual facilities for letting people know of the hidden treasures of the Bible. Programmes with readings of the best portions of the Scriptures, with dialogues, dramatizations, etc., should be prepared in collaboration with the churches. Preaching on a text is not sufficient. If we could have daily a five minute period of good Bible reading by radio in every country, we would surely impress the general public with the necessity of feeding the soul methodically and frequently with the eternal Word of the Heavenly Father. The Bible would not then be the *unknown book*, though more than 20 million copies, in its entirety or in portions, are distributed yearly throughout the world.

Miss Winifred Galbraith.

A few years ago I had the pleasure of travelling by air with Dr. Laubach and his team on their way from a literacy campaign in Indonesia to New York to gather funds and make plans for their next attack on illiteracy. For many years now, Dr. Laubach has gone from one country to another, at the invitation of governments or other bodies, to work out for each language and often for the several languages of a country, the quickest and simplest ways of bringing adult illiterates into a new world of ideas conveyed through the written Word. During one of the hot, dreary waits in the middle of the night that punctuate long journeys by air, I asked Mrs. Laubach if they did not get very tired of travelling. " Yes," she replied, " but I do not think my husband will ever give up and settle down, as long as there is anyone in the world who cannot read."

With the aid of the " Laubach Method " and the encouragement of UNESCO and other international bodies, that goal does not seem so impossibly distant. Many countries have set themselves a date and are making great efforts to abolish illiteracy. Our possible clientele of Bible readers is being increased by millions every year. And everywhere literacy is seen as the door to better living—more health, more sanitation, fuller citizenship, " belonging to the world instead of just to the village " as an African woman put it.

But to what use can this new skill be put? That is seen as an even greater problem. One may be glad that the devotion of past generations has, partly at least, forestalled the need. The great aim that started the Bible Societies—that every man " should hear in his own tongue the wonderful works of God " has been achieved through innummerable difficulties. The Bible has been translated into 1,000 languages and many of these languages have had first to be reduced to writing and the translators have struggled with grammer and idiom and harder still with thought and concept. As one thinks of the work one can only say that it has been carried on by the power and enlightenment of the Holy Spirit. I have just driven 1,000 miles through Togoland going from North to South. Miles of bumpy road lead from one village to another. But in most of the larger places, beside the church and the school and the general store, there was often " a book shop," a branch of the Scottish Mission Book Shop. And in that shop the only vernacular books of any length were the Bibles. Devoted men have toiled at translation, religious societies have raised money to subsidize publication and distribution. Have we then done all that is possible to witness to the pagans of West Africa or the secularist new nations of the East, the wonderful works of God?

The Bible Societies have until now refrained from exposition, thinking, probably rightly, that it is the task of the Church to expound, and the Bible must be read in the faith and community of the followers of Jesus Christ. If there are available from other sources the kind of help needed by pastors and teachers, this may be the right policy. But what about those who are not in touch with the church. If our policy of wide and indiscriminate distribution is still the right one, are we taking advantage of the new processes of production and communication? Shall these not be used and exploited in the service of God? Perhaps a beginning has been made in the single gospels put out in the style of an illustrated magazine. Is that not a field to be enlarged? Should we not be looking at books like the Penguin "Four Gospels" and seeing where similar translations would be used and appreciated? In many countries production is too much limited by the taste of ultraconservative people in the church to meet the need of people outside the church. There are countries in which much time and effort is being spent on producing material for new literates. Is the Bible, or part of it, in simple language, available for these people?

Another modern method of communication which in some countries might be exploited is the radio. It may be said that this is quite outside the scope of societies devoted to the distribution of literature but I am not sure. In certain places there is time available and if the Bible Societies captured this for good and "arresting" reading, I can think that the Word of God might well reach ears that have never heard it. Too often the "religious half hour" is taken up by dreary preaching, poor singing and even "intoning" which often strikes the unaccustomed as "funny." If it is true, as St. Paul said to the Philippians, that "you hold in your hands the very word of life," we need to wait in all expectancy, for

"God has yet more truth and light to break out from His Holy Word."

Mr. S. A. Morrison

No one can forecast with certainty the course of future events, least of all in the Near East, where the unexpected is always happening. The best one can do is to relate proposals for future development of the work of the Bible Society to present trends. Four trends stand out, to some degree mutually contradictory in their consequences—an Islamic revival, political and religious in character rather than spiritual; anti-western nationalism; an economic and social revolution; and interest in western culture and technology.

What is the significance of these trends for the Bible Society? Nationalism, whether Islamic or secular, may readily issue in a curtailment or exclusion of foreign missions. Contacts between the local churches and the outside world may be restricted, and the transmission of funds prohibited. It is supremely important that the printing and circulation of the Scriptures should become the responsibility of the national churches. The Bible should be recognised as the sacred book of the local church, and not as a foreign importation. The Bible Society should become the organ of the national church.

What exactly does this mean? First, it means that the Bible should be one of the principal means of building up the life of the local church, both corporately and in individual and family life. Already the Bible is commonly read in Arabic in the Orthodox Churches, though the liturgy may be in a dead language. But Orthodox Societies like the Friends of the Bible in Egypt and the Orthodox Youth Movement in the Lebanon, realise that this is not enough. Ignorance among Christians of their own faith is widespread, especially in the villages. Religion is largely formal, the expression

of a communal loyalty. Church leaders must grasp their responsibility for seeing that the Bible is circulated, read and studied by their own flocks. This they are more likely to do if they are responsible for the local Bible Society.

Secondly, the Bible should be the book of all the churches in a given country. Every effort should be made to secure agreement among the local Roman Catholic (or Uniate), Orthodox and Protestant Churches on a common version of the Scriptures in the local language. This version should be an expression of Christian unity, and should itself promote unity between the churches. Even, however, if such agreement is not achieved, the co-operation of the leaders of all churches should be secured in the printing and circulation of the Scriptures through the local Bible Society.

Thirdly, it is the local church which should assume responsibility for the circulation of Scriptures among non-Christians. One difficulty here presents itself in that the religious vocabulary of the Muslim in Arabic differs in many important respects from that of the Christian. If reconciliation cannot be found in a single version, two separate versions may be necessary. Differences in colloquial Arabic may call for other special versions. This idea may be repugnant to many Near East Christians who tend to share the Islamic concept of inspiration, but effective circulation of the Scriptures may require it. By far the best method of circulation is by the individual Christian to his Muslim friend, whether by gift or by sale. Broadcast free distribution is bad. Those Muslims who are attracted to Western culture may be specially open to personal approach, and the Christian can then explain the relevance of the Bible to the spiritual, moral and social problems of the day.

New methods of bringing the Bible message to the public should be sought—radio readings of the Bible to parallel radio readings of the Quran ; gramophone records of well-read passages ; Bible dramas ; Bible films ; illuminated copies of the Scriptures ; the use of the Bible in courses on comparative religion ; versions in the new standardised Arabic Braille for the benefit of the blind ; versions in all Near East languages. But few of these methods are likely to meet with success unless they have the full support of the local church behind them.

Mr. K. Zachariah

The 150th anniversary of the British and Foreign Bible Society is an occasion for thankfulness and for fresh thinking. We cannot be too thankful to God for the tremendous and devoted work which has been achieved during this period, work which has spread the Bible far and wide throughout the earth and put it into the hands of tribes and peoples many of whom had never had any writing before. But this is also a time when the Bible Societies can well take stock and ask themselves whether there is anything to be done to make its work even more fruitful.

I cannot write with any intimate and immediate knowledge of the work of Bible Societies and I am sure any suggestions I can make will already have been considered. But, in response to the request of the Secretary, I put them forward, such as they are.

The work of the Bible is two-fold, edifying and evangelistic. In the other Christian communities, where the knowledge of the Word is already wide-spread and is fostered by many agencies, the Bible is one of the chief sources to which Christian men return for the refreshing and renewing of their faith. But in countries where the church is new and relatively small in numbers, the Bible fulfils not only this task, it is also one of the chief sources of evangelism and of the spread of the Gospel. There, for Christians, the

Book has not become stale by custom or crowded out by the pressure of many distractions and of an ever-growing volume of reading matter, it is often almost the only book accessible to many ; and for those who are not of the household of faith it is often the easiest and most direct evangelistic agency.

The question then is what, if anything, can be done to strengthen its evangelical appeal. In the first place, this appeal, I believe, comes almost wholly from the New Testament and not from the Old. To peoples to whom Jewry means nothing or is perhaps only a term of contempt and suspicion, the Old Testament can be of little help and, unless seen in the historical perspective, may even be misleading. In fact, I understand that the Bible Society publishes far more Gospels and New Testaments than complete Bibles.

Next, it is important, I believe, that the Bible should be presented in as simple, easily intelligible and attractive a form as possible if it is to make its influence felt among persons many of whom are barely literate and have little background of general knowledge. Clear, large type, an attractive format, illustrations, perhaps a few explanatory notes are all of great importance. Perhaps again, for country-folk (and the great masses of Eastern peoples live in villages) a collection of the parables, especially of those which deal with country life, may be invaluable as an introduction to the New Testament.

One other suggestion. As far as I know, at present, the Bible is distributed by colporteurs or voluntary workers or Christian bookshops. Perhaps it may be possible to use other distributing agencies. The church through its numbers could do a great deal. But it may be worth while to make more use of ordinary bookshops for the sale of Bibles ; and there may be other ways to achieve a wider distribution.

Pastor Henri Ochsenbein

Alongside the reports of individuals and groups who have gained a living faith simply through their acquaintance with the Bible, there are millions who have in no way had the same experience. Even Spurgeon could say : " There is a Bible in almost every house, but the dust on it is so thick that one can write in it with one's finger the word ' damnation '." Side by side with the large editions one finds to-day an extraordinary ignorance and misinterpretation of the Bible, which are always discovered if one takes the trouble to investigate . . . . .

In addition, it appears to us that with the distribution of the Bible the passage from Matthew 7 about the pearls not being caste before swine should not be forgotten, not the separation pointed out in the Epistles. I do not believe that the shear mechanical reproduction of the Bible is a solution and a commission. If it really depended on the number of copies produced it would certainly appear differently in Christendom from what it does in the world. It is a question of the number of those for whom the Bible has ceased to be " a violin sleeping in its case " (Hans Dannenbaum) . . . .

The Bible then is not an object with which we circulate like some kind of salesman with his wares, which he displays and disposes of ; it is a message, a Word which circulates with us in a double sense : (*a*) it speaks to us ourselves ; (*b*) it serves for us as an instrument for finding our way through the world . . . .

In accordance with the meaning of incarnation, a Bible Society cannot be satisfied with the simple distribution of the Scriptures ; incarnation always means contact, community, and includes a meeting of persons. To be a member of a Bible Society does not mean having business with some anonymous society, but being responsible to the Word of God, " debtor both to the

Greeks and to the Barbarians " (Romans 1, 14). According to the biblical meaning this indebtedness will be repaid neither by money nor by things, but only by personal surrender or a service of witness . . . . .

The service of the Bible Societies can be illuminated by a comparison with the service of the press. The press distributes news. The reporters communicate everything, make everything impersonal The Word of God requires witnesses (Whitsun). Those who bear the message of peace are not only God's postmen, but witnesses who are themselves conquered by the message . . . . .

In the formation and realisation of this our commission in obedience, we must take into consideration that the situation to-day is not exactly the same as in the time of the foundation of the Bible Societies. At that time : (1) the Bible as a book was distributed very little ; (2) it was this time when the number of illiterates in Europe began to decrease. The people were beginning to learn to read and write.

To-day : (1) the problem is not so much : how can the people receive the Word of God in their hands in the form of the Bible, but rather : how can we succeed in bringing them into a real relationship with the Bible ?

(2) People are less orientated towards inner and abstract thought than to a pragmatic existence.

Modern man finds great difficulty in being quiet. A young worker wrote, six weeks after an evangelisation campaign, on the basis of which she had tried to live each day with the New Testament : " The life which I have to live as a worker makes it simply impossible to live with the New Testament." People need above all to have creative breaks in the routine of their work and to experience brotherhood (fellowship).

(3). A further point to which we must give attention : Just as the discovery of the means of printing, in the 16th century, brought about a real revolution in the spiritual life of mankind, which led to a " paper culture," bringing direct access to the spiritual values, so to-day we experience no less of a revolutionary epoch, the extent of which we are not yet aware. The technical possibilities of photography and reproduction of the spoken Word and of pictures multiply, and in the life of modern man take an ever increasingly large place. In his book " The Word," Professor Gusdorf mentions the possibility of a culture in which it is no longer so important whether anyone can read or write ; type-setting and printing will be carried out by loudspeaker and records. The civilisation of books is giving place to a civilisation of picture and sound.

A few practical observations in conclusion. Experience teaches that most people hardly know where to begin with the New Testament and the Bible. The Bible is certainly no book of magic, but the Word of God in the form of a servant, which is entrusted to the Christian community. Experience teaches that decisive events mostly happen where one or more people live with the Bible, and recognise through it the place where God has put them. This really is the meaning of laymen in the service of the Bible Societies, the laymen who recognise themselves as members of a missionary community. Again and again we are astonished at what can happen in a factory, a prison or somewhere else through this personal presentation of the Bible through people. This points to the formation of active Bible cells. We have tried an arrangement of this kind in Alsace, at the time when the " Société biblique et missionnaire " in 1841 brought into being local groups in over 50% of our parishes. The Bible Societies should work towards ensuring that in every parish the concern of missionary Bible cells should be taken care of, including

in those bodies that are helping in training leaders of such cells. It seems to us that the existence of such a network of biblical " strong points " is the basis of a real Bible extension. Where this exists, this extension happens organically and bears witness. These people, a people of the Bible, have an infectious effect, they build community and the Bible is read in the warmth of Agape. (*Extracts from an address given at U.B.S. Regional Conference at Bad Boll, Germany, June,* 1953)

BIBLE PROBLEMS IN CENTRAL AFRICA

by F. Michaeli

IT would be platitudinous to say that the Bible is at the centre of missionary work, whatever the time or setting of this task, the first aim of which is to announce the Word of God to people to whom it is unknown. But it can happen, in the mission as in the Church, that the demands of church organisation and administration, the growing needs of educational, medical and social work, material cares in connection with the building and running of premises, the recruitment of personnel, and so many other obligations, finish by invading, little by little, the huge domaine of missionary witness and do not leave sufficient time or place for what remains, after all, the main task : to preach the Word of God and make known the Bible which alone, through the Holy Spirit, can bring light and salvation to the unbeliever. In the realm of missions one must add to this a certain confusion which often exists between Christianity and civilisation, so that in certain cases the mission is directed towards the cultural development of a people more than towards an appeal to follow Jesus Christ. It is rather easy to assume that it is suitable to teach the people of the bush to read, write, cultivate their garden, make order in the house, cook, observe the elementary laws of hygiene, even before speaking to them of the Gospel. Of course all this is necessary. But there remains a question of the order of values, which must be respected : for the Christian mission has no *raison d'être* unless its primary aim is the conquest of souls for Christ. Consequently the Bible must remain at the centre of its efforts.

Indeed, this is the situation in the great majority of cases as we saw in a three months' journey made in the summer of 1953 in central Africa. As members of a commission of enquiry into the theological training of African pastors, sent by the International Missionary Council, we were able to visit along with three other professors of theology (American, Swedish and African) the main theological colleges in the Belgian Congo, Angola and the French territories of A.O.F., A.E.F., Togoland and the French Cameroons. But it is impossible to visit these schools without being struck at the same time by the different aspects of missionary work ; everything is integrated and there are no water-tight divisions between scholastic work and church work.

There are two main objectives of education in missionary work in Africa : general education (in the primary and secondary schools) and biblical and theological education (catechism, with special schools for catecumens and pastors).

The scholastic system in general education naturally varies according to the country and its administration. While in the French territories a double, parallel system is in operation (government schools and mission schools), in the Belgian territories educational work is entirely in the hands of the missions—Catholic and Protestant ; there is no government education for the Africans, but the administration subsidises the mission schools and requires them to fulfil certain conditions both as regards curriculum and premises.

If we leave aside the state schools, we can say that in all the mission schools, alongside the general education, biblical and religious instruction are given. Thanks to elementary primars the children are taught the story of the Old Testament and of the Gospel, and these classes are often taken by the catechist of the village. For the older pupils more advanced biblical courses are given in the middle and secondary schools, and the level is so high that sometimes pupils of 16-20 are given the responsibility of preaching in certain villages, in the absence of the pastor. In the Belgian Congo many of the student teachers are at the same time occasional preachers, and in their curriculum are given lessons in homiletics and biblical subjects.

But above all it is in the education of future Church leaders that the Bible plays a central role. There are two categories of schools : Bible schools, where village catechists and preachers are trained, and theological colleges where the pastors study. The programmes of these schools are adapted to the two levels of instruction, but in the forefront is the knowledge of the Bible. A large proportion of the course consists in explaining the text of the Bible, making understood in its true meaning, and using it in preaching practice or in catechism. It is obvious that these programmes vary according to the missionary body which has set them up and to the standard of development of the candidates preparing for the ministry. It also varies according to the age of the mission : a young, recently established mission cannot yet have a theological college at an advanced level ; on the contrary an older mission, with well-established African churches in an educated community can envisage a standard of theological studies almost comparable with that of Europe or America. But whatever the standard, the same problems are met in connection with the Bible.

First there is the question of the *translation* of the Bible. All the pupils already know, more or less, one European language (French, English or Portuguese), but they have to prepare themselves for preaching the Bible in their own language. For this they must study it and know it in that language ; but the Bible is not yet translated into all the languages and dialects, and there is no possibility of it being translated into that language, since there are sometimes 50 or 60 different dialects in any one country. The students at a college often come from several different linguistic regions. How can the Bible be taught ? How study the Scriptures together, in spite of this diversity of languages ? How teach future pastors to preach on a text which must first be translated faithfully and interpreted in terms of the mentality and means of expression—often quite rudimentary—of the population to whom his message will be addressed ?

There is a further question. If a number of translations of the Bible already exist in African languages, and if the Bible Societies and missionaries have accomplished an admirable work in making known and distributing the Scriptures, it is more and more clear that the work of translation should be done by the Africans themselves. We have ascertained that in certain areas an already established biblical translation needed to be carefully revised, since it had become unreadable for the people of the country whose language had evolved. In other places unintentional mistakes on the part of the first translators were discovered by educated Africans who had been able to compare their Bible with a version in French or English. In yet other instances the indegenous language was difficult and took a long time to learn and at the present time no missionary was in a position to make an adequate translation in this language. It is therefore necessary that Africans should themselves collaborate more and more in this Bible work, since they alone know their language sufficiently well to be able to grasp all the nuances and draw out all the possibilities of meaning.

But then a third question arises. In order that Africans should be capable to-day—and above all in the future—of undertaking such a task, would it not be desirable from now on that the Biblical languages (Hebrew and Greek) should be taught up to an advanced standard in the theological schools ? At present, in the territories we visited, such instruction does not yet exist, apart perhaps from a few individual students having begun to study Greek. We are convinced that the moment has come to envisage this question quite seriously in relation to the theological colleges, if we wish the Bible in African languages not always to be a translation of a translation, but to be translated direct from the original. We even think that, in many cases, the mentality and language of the African people seems closer to the mentality and language of the Old Testament, and that it is regrettable that it should have to pass through the intermediary of our European languages which are less concrete, less picturesque, less poetic. It is becoming necessary for African pastors with a gift for study, and who are able to devote sufficient time to it, to apply themselves to this discipline of work and acquire a knowledge of the biblical languages in such a way that they could render a great service to their church in the years to come.

If we pass from the schools to the Church itself, what can we say regarding the place of the Bible in its life and activity ?

It is true that here again the preaching and biblical instruction are at the very centre of the life of the Church. But is this idea not in danger of remaining, in many cases, a theoretical principle which it is difficult to introduce into the practical reality of the daily life of the members of the Church ?

We were struck by two facts : the first might be expressed in these words : *for many Christians the Bible is only known indirectly*. For example, the absence of a translation of the Bible in the language of a people leads to the following situation : the people only know the Bible—or rather partially know biblical history—thanks to the intermediary of a man (pastor, preacher, catechist) or to the help of an elementary book of Bible stories in the African language concerned. It is therefore an indirect knowledge and consequently an inadequate or imperfect knowledge. All the richness of the Word of God cannot be expressed in a handbook of the history of Israel or a life of Jesus and the Apostles, nor in the preaching of the Church, even throughout months and years. The direct and personal message of the Word becomes toned down and blunted through these intermediaries, and we are told, in the case of one community, what a revelation it had been to discover the Bible translated into their own language, even though the preaching of the Church had been followed faithfully by the Christians for many years. No intermediary, even the most faithful, could ever replace the direct contact of man with the Bible. Nevertheless this indirect contact is infinitely precious and it is touching to see how the Christians and churches live and grow, by the grace of God, even through this means. The danger will lie in being content with this and in stopping there, instead of moving towards an epoc when everyone could get his spiritual nourishment from the Bible, because he would have it in his house as a personal possession.

The second fact was noticeable particularly in the less developed areas : *there are whole communities which have not yet reached the stage of a written language* ; the use of the Bible thus remains impossible for them. There are two reasons for this : first, because these men and women are still illiterate and many of them will never learn to read and write. For them a book will always remain a dead letter, even if it is written in their language. Further, because even if they could read they cannot yet grasp the meaning of a written word as if it were addressed to them in a living way. The same

word, spoken and heard, penetrates their minds, while reading remains outside their experience. All peoples—even the Jewish people—lived for centuries without possessing any written document ; the oral tradition alone taught successive generations the memories, customs, laws and experiences of the past. One cannot pass from one stage to another without a period of transition, and the man who has just learned to read must afterwards learn to understand what he reads. We have wondered whether among certain peoples of the bush or of the African forest, it would not be wiser to make records of the Bible text in their language, so that they hear it as spoken words, rather than to give them a book which may for a long time remain closed—even if they open it—because it is a written text.

These few observations underline the importance and urgency of Bible work on the mission field, but also the complexity of the problems that it presents. It is too simple to say that it is enough to translate the Bible into a language and to distribute it widely among the people speaking this language. Work of this kind can be sterile because certain conditions are not fulfilled, from the point of view of either the translators or of the future readers. It is by continually increasing our knowledge of the thought, conditions of life and customs of the Africans, and by setting Africans themselves to work who are capable of learning and of collaborating more and more in this task, that the knowledge of the Word of God and the transformation it brings to the life of man can finally be extended to and won for these Africans who, like ourselves, have the right to benefit from the salvation of God in Jesus Christ.

RE-THINKING COLPORTAGE WORK

COLPORTAGE has, for a hundred year, been an essential channel used by the Bible Societies to further the wider circulation of the Scripture. Two world wars and their aftermath have profoundly disorganised and reduced it in many countries. Now the number of colporteurs working for or connected with the Bible Societies is slowly increasing again. Yet because times have also changed considerably, and in view of the deep changes that affect the whole missionary programme of the Church in the world, the problem of colportage itself is felt to be in need of reconsideration and reassessment.

The policies followed by the Societies, sometimes differ widely. Already during the war the Bible Society of India, Pakistan and Ceylon, for example, decided to request the churches to take up colportage work and started to disband its body of colporteurs ; recently the governing body of that Society, in reconsidering the whole situation, confirmed that decision. On the other hand, the Belgian Bible Society now expects to double the number of its workers, and the A.B.S. is contemplating a new drive in colportage work in Latin America. Even in areas where no such drastic moves have taken place, the extent of the Bible Societies' responsibility for colportage work and the form under which the latter ought to be developed require renewed and thorough consideration. Whether colporteurs need special training, and of what kind ; what the colporteurs' relations with the churches ought to be ; these and other problems are those with which the Bible Societies are also struggling.

Because almost all Societies are faced with such questions, the problem of colportage has become a recurrent issue in the BULLETIN as well as in Regional Conferences : Vienna, Nancy, Ootacamund, Bad Boll. Again, at the end of April it is to be one major item on the agenda of the U.B.S. meetings.

Our aim in publishing the following reports is to provide some background information which should enable all member Societies and their representatives to the meetings of the U.B.S. to join in a fruitful discussion of the issues at stake and help them to shape their future policies in this field of activity.

O. B.

I. IN ARGENTINA—*by* Charles W. Turner

The number of colporteurs who work

ACCORDING to our records, during the year 1953 there have been 79 colporteurs at work in Argentina. This total is made up of several different groups; four are on the Bible Society's regular payroll. Several others are fully or partially supported by means of a monthly income, either by denominations, local churches, or groups of local churches in a given district. While others, and perhaps the majority, are religious workers that work as colporteurs sporadically and not consecutively throughout the whole year. I calculate that the average length of time that each of these people are able to work as colporteurs in one year is from three to six months.

Do the churches themselves have colporteurs?

The answer to this question is partially answered in the above paragraph. To be a little more precise, however, I would add the following. The Bible Societies are promoting, and have promoted, during the last four or five years, the practice among the churches of having colporteurs themselves. Gradually we are getting response. This response comes in the form of an arrangement with the Bible Societies whereby the churches pay a basic salary to the colporteurs and the Bible Society contributes Scriptures with an ample discount in order to cover the balance required for an adequate support. The number of this type of colporteur jointly supported probably reaches about one dozen.

The training given

The whole matter of colporteurs' training is undergoing study on the part of the writer during this year. Heretofore not much has been done since it was necessary first to interest the churches in appointing colporteurs themselves in co-operation with the Bible Societies. This stage has been reached and is growing. In the meantime, this year, we have been endeavoring to interest the Theological Seminaries in Buenos Aires in including colportage as a course of study in conjunction with the studies on personal evangelism, etc. My annual report for 1953 contains two or three suggestive paragraphs under the title "New Projects." The material in question bears precisely on the study of colportage in theological seminaries. I quote below the material from my annual report:

"A fourth project which has received attention this year for the first time is the initiative of the denominational Theological Seminaries in Buenos Aires in introducing courses on the ministry of Colportage. The Baptist Seminary, possessing the newest and largest theological buildings and campus in Spanish America for the training of students from Spanish-speaking countries of the southern continent, has introduced for the first time this year a special and intensive two-weeks' course of one-hour daily on Colportage. This course is designed to serve the immediate needs of a number of students who during the Summer vacations engage in this service. At the same time the course serves to acquaint all the students with the subject so that they in turn will be capable of training others when they go

out from the Seminary as pastors to their several parishes. The Secretary of Sociedades Unidas, by request, has co-operated with the Seminary in this work. Commencing next year, however, the Baptist Seminary expects to offer one year's full course of training for those students of both sexes who wish special preparation for the ministry of colportage. This programme will include such subjects as Bible, Evangelism, Psychology, Colportage and Homiletics. This, we believe, will constitute an important contribution toward helping the Bible Societies develop the consciousness of a need for the ministry of colportage, as well as for helping us in the adequate preparation and training of those who are called to this important service. "Sociedades Biblicas Unidas" have been asked to co-operate directly in at least one subject of this curriculum. We are grateful to the Baptist Theological Seminary of Buenos Aires for giving favorable response to the suggestion concerning the above-mentioned course for colportage training.

It may be mentioned in passing that the Union Seminary of Buenos Aires also as a result of suggestion from our Bible Society Office, is studying the possibility of introducing a brief section of colportage into one of the courses of its curriculum next year. At this writing plans are not yet sufficiently advanced to permit us to make a fuller statement on the subject. It is our purpose to do all possible to encourage persons already at work in active colportage on a part-time or full-time basis, whether or not related directly to the Bible Society to avail themselves of these courses so as to perfect their techniques and become better equipped to serve as capable colporteurs. Candidates for colportage work should by all means have the opportunity for this preparation prior to commencing their activity.

On the other hand, with the prospect of the inauguration of the Buenos Aires Bible House toward the end of the year 1954, together with the ample facilities and equipment it will provide, we shall hope soon to propose to our Advisory Council the thorough survey and study of the problem of how best to use these new facilities with a view also to contributing the utmost toward preparing men and women to render effective service as competent colporteurs with a present-day outlook upon their wide field, its problems and its opportunities."

Use of travelling staff

I believe that an important part in a programme for colportage training, which is cared for amply when such a course of study is given in the theological seminary, is that the successive graduating classes of theological students have an opportunity of receiving the instruction in colportage which should be invaluable to them in supplying their own needs for knowledge of those techniques when they may be called on to practise colportage, or when they are called upon to train others in their own congregations on colportage methods, etc. Occasional courses given by a staff that moves from one country to another necessarily presupposes that all the prospective students be gathered together in one place and therefore available for the tuition at the same period of time. Obviously this may be difficult for some prospective students for one legitimate reason or another. Furthermore, the question becomes apparent as to how much time would elapse between one visit and another to the same countries of this travelling staff. It would seem to the writer that where seminary or Bible institute facilities are not available the idea of an itinerant group would help greatly to solve the problem of colportage training.

I might add the following note in passing. In the River Plate field we are not working for developing a large staff of full-time Bible-Society-employed colporteurs. It is not possible in these countries under present conditions

to do this because of the great financial expense involved. That is the reason why the number of full-time colporteurs permanently on the staff is so reduced.

The one way we can get colportage done in this area, and we are getting it done, is by interesting local churches, groups of local churches and denominations, in appointing their own men as colporteurs with a basic stipend for support, with the Bible Societies coming into the arrangement and supplementing this support with a discount on the Scriptures required that makes up an adequate support. This cares for three indispensable matters regarding efficiency in the service :

1. The matter of an adequate financial support for the worker which permits him to concentrate on his work ;
2. The method provides adequate supervision of the colportage work done because the interested parties have appointed the worker ;
3. Opportunity is given for the active co-operation of the national churches in the work of the Bible Society and in the support and sharing of support of this work.

This is what we are emphasising particularly in the River Plate area and what we must continue to promote.

II. IN JAPAN—*by* Tsunetaro Miyakoda

History and tradition :

THE national " Japan Bible Society " was established in 1938. In that year B.F.B.S. and A.B.S. whole-heartedly gave all their property and their excellent traditions to the newly established Japan Bible Society. Fortunately as one of the youngest members of the Board of Directors I had the opportunity of attending the first directors' meeting of the Japan Bible Society which was held in 1940 at Okutama, a mountain district about fifty miles north-west from Tokyo.

I clearly remember the meeting at which the two parent Bible Societies were represented, especially the scene and atmosphere of the meeting which was guarded by policemen. That was the year Japan's pre-war nationalism had reached its peak, and it was practically impossible to hold a Christian conference inviting foreign members.

Mr. T. Tanaka of A.B.S. was elected first General Secretary and Mr. Miyaji of B.F.B.S. as secretary stationed in Kobe. But we are sorry to say both secretaries have retired from active work because of increasing age and failing health.

Until the establishment of the Japan Bible Society, the B.F.B.S. with its centre at Kobe and the A.B.S. its centre in Tokyo, had served the evangelization of Japan, each holding responsibility over half of the country. The names of Mr. Lawrence, F. Parrot, G. H. Vinall (B.F.B.S.) Henry Loomis, K. E. Aurell (A.B.S.) will be remembered long in the history of Japanese Bible work. They had pushed vigorously the work of Colportage at the time when fanatic Nationalism was raging over the Japanese Empire. The more we investigated and studied Bible work in Japan the more convinced we became of the first contribution of the National Bible Society of Scotland which really had started Bible work by sending Mr. Robert Lilly in 1874 even before A.B.S. (1877) and B.F.B.S. (1877) began their work here.

As the present general secretary, who is pushing the work, I am very thankful for those three Bible Societies' pioneer workers who laid good foundations of Bible work, especially on Colportage. I have been conscious of travelling a trail already laid and do so in all humility.

We notice the pious and humble spirit of the elder colporteur who had been trained by B.F.B.S. while we learn of the very systematic and vigorous minds of those trained by the A.B.S. leaders. Asking those veteran colporteurs to be leaders, we are training young workers and are preparing our colportage programme to fit the time and place to-day.

Post-war period

During the War 1940-45 Bible printing stopped, so did colportage. After the war while the printing trade had not recovered and was suffering from the paper shortage, Scriptures were supplied by the American Bible Society. Those Scriptures were rapidly distributed through churches and bookstores as soon as they arrived in Japan and no place was left for special Bible carriers to individual homes.

But later in 1948 applicants for volunteer colportage appeared from among the veteran colporteurs and other church members. They had found that the Scriptures had not been distributed fairly among their friends and neighbours although those persons had been thirsty for the Word of God. At the end of the year (1948) we selected from two to five volunteer workers in each local government district (ken) altogether 150 all over Japan, and sent them Scriptures at their request. We made an agreement to give them thirty per cent. discount as commission. They handled their business with the help of this commission. Half of those volunteers were pastors of local churches and half were laymen who had close connection with the churches. Thus we could say that the Scripture distribution was first started through local churches among their neighbours.

This period of distribution by the local churches and church members coincided with the evangelistic campaigns which sprang out among the Japanese churches. Testaments, but especially the Gospels, were used as first weapons of evangelism. Here we must be reminded of the fact that the Japanese are 99% literates and they are the first class reading people in the world.

In the years 1948-51 there were many colporteurs who sold more than ten thousand copies a month, and there were outstanding pastors who distributed more than fifteen thousand copies a month mobilizing their young church members during Christmas and Summer vacations.

On this occasion fifty bicycles from American Sunday Schools arrived through the courtesy of A.B.S. and these gifts helped to widen the working area of these colporteurs. The bicycles have been utilized continuously until the present day.

The years 1949-1951 were the years we pushed our work with the goal of distributing ten million copies of the Scriptures and thanks to God this target was almost reached. At present, though Japan could not be said to be a Christian nation, the actual Christian population is only half a million, yet the Bible has become popular among the Japanese and has been read among every class of people. It may be said that we have been able to place the Bible at the root of our nation and made it the Book of the People.

After 1952

But recollecting and carefully studying the condition after the coming of the Bible from America and the Ten Million Campaign, we find that still the mountain districts and coastal fishing villages have been left without Scriptures.

For example the Lutheran Missouri Mission which started their broadcasting campaign two years ago has been receiving more than ten thousand answers and requests for the Scriptures from their listeners.

Therefore we again selected about 30 vigorous members from among 150 colporteurs and asked them to be colporteurs under our direction in their areas—and sometimes in regions away from their stations. Their travelling and hotel expenses are paid by the Society while the other 120 are left at the work they had been doing.

Thus we have started a campaign in the areas hitherto untouched. 70% of Japan is mountainous country and there are thousands of islands. Among 30 Gideon workers there are 10 veteran colporteurs who had been trained by the pioneers B.F.B.S. and A.B.S. and naturally the leading part has been taken by them. Needless to say we have been very careful to have contacts with the pastors and missionaries in the local areas, and colportage has been carried very successfully by getting the help from those workers in the areas. The General Secretary has been kept busy going round the special areas holding the meetings with the colporteurs and workers in local districts.

The future

Our statistics for 1953 show that 60% of the portions have been handled by persons and agencies other than our colporteurs who handled only 40% of them. This shows that colportage by local churches (3,000 in number) and missionaries (more than 2,000 and increasing) increased while distribution by our colporteurs was tied at a low level because of their hard work among difficult-to-reach mountains and sea-coast. In other words distribution in the densely populated cities (65% are city population) was left to the churches and missions, responsibility over the scattered and hard to reach areas was put upon our colporteurs.

This tendency will be continued : and we are glad to see that more colportage is being carried by the churches and missions.

The next step for us is to study and promote our works carefully so as not to overlap on the work done by other agents but to fill the gaps left by them, so that distribution may be evened out.

At the beginning of 1954 fiscal year (November and December of 1953), founded on the experiences of many years after the war and looking forward to the co-operation of the local churches and missionaries, we have organized the 15 distribution Bible Promotion Committees covering the whole of Japan. The auxiliaries will consist of ministers, missionaries and lay leaders (among supporting members). Some auxiliaries will consist of twenty, some ten. It is our hope that those first fifteen district committees will organize subcommittees among themselves and promote the distribution of the Scriptures while interest in the Bible work and Bible knowledge will be made effective and widened by those organizations.

Our colporteurs who at the same time are local pastors, are also included among the committees. Good lay supporting members in local places have come to have organic relations with the spreading of the Word of God by

joining the auxiliaries. Usually they are not satisfied with offering some support to the central headquarters but have been looking for the actual participation in the distributions.

We are asking our colporteurs who are working at our direct command to have contact and counsels with those " Bible Promotion Committees," when they work in the districts.

Okinawa and other newly returned islands will be our responsible field co-operating with the American Bible Society. The Bible Promotion Committee was started in Okinawa last summer when the General Secretary visited there.

Our audio Visual department, which started in 1953, is expecting to be the helper of those district committees while they in turn are co-operating with the colporteurs at their works.

III. IN CANADA—*by* A. H. O'Neil

Extracts from reports of various Auxiliaries of the Bible Society in Canada

"WE in this Auxiliary feel that colportage is an essential service in view of the isolation of many of the communities within the province. Our colporteurs often find that a large percentage of the people they visit have no Bible in the home, and quite often are able to place some portion of the Scripture in the home. However, as communities become more thickly settled and the churches more fully established, colportage work becomes less essential. It may be that within a comparatively few years the need will no longer be felt.

In the last analysis, it is the task of the Christian churches to distribute the Scriptures, and we are convinced that increasingly the responsibility which has been carried out by the colporteurs must be assumed by the churches. This policy we are endeavouring to promote."

* * *

" Some form of colportage is necessary in many parts of this Auxiliary. This applies particularly to the more sparsely settled areas along our frontiers where ministers and clergy are called upon to serve very large parishes. Many of these are so large that it is physically impossible for the men to call with any frequency, if at all, on ' the strangers within their gates.' Here systematic visiting from house to house and farm to farm by the colporteur reaches homes where there are no Bibles and where there is no interest in any church. Some feel the church in general has neglected them and welcome the colporteur's visit. Others again are indifferent at first but become more friendly during the conversation. Still others are indifferent or even hostile and remain so, in spite of the colporteurs' efforts."

* * *

" I have to report that there is growing, amongst some of us on the Auxiliary Board, a feeling that the tremendous cost of colportage work here is not warranted. When one looks over the colporteurs' monthly reports, one sees that the vast majority of his visits are in areas contiguous to towns, and not in what could be called frontier areas. From the number of calls

he makes in a day, it can be concluded that he is mostly in the more thickly populated areas. Of course, there are people there who need the Bible just as much as in the frontier areas, but these people are close to towns, they have good rural mail service, etc., and could otherwise procure Bibles without the Society going to the expense of taking the Scriptures to their doors."

* * *

"And now in reply to your enquiry re Colportage Plans for the Future : I sometimes wonder if we are justified in spending the amount we do on colportage in Canada. In general our country is quite well ' Bibled ' or ' Scriptured.' The printed Scriptures are available in English from many sources, Eastons, Woolworths, Church Publishing Houses as well as from the Bible Houses in each Auxiliary. The Scriptures in other languages are available from each Bible House. In addition many ministers keep a small supply of Scriptures in hand. So if people want Scriptures they can get them by mail or otherwise in the course of a few days.

" I find that our colporteur for the most part sells his Scriptures to ministers and Christian workers in Church and Sunday School, or in homes where people already have the Scriptures and want more. It is true that occasionally he does reach a person who has not had a Bible, and sometimes he finds a home without one, but they are few and far between, that is where the ' withouts ' want them. I think that is one reason why our colporteurs have so few interesting experiences to report. For the most part they are simply Bible salesmen. What is more, I find that in 1953 our colporteur with the exception of German, placed English Scriptures only in ten out of the twelve months. In these two exceptions he placed one Bible in each of Russian, Hungarian and Ukrainian, and 12 Cree New Testaments. In nine of the twelve months he placed Bibles in German, but only 24 copies altogether. Our colporteur is a German Mennonite, and makes many calls among his own people. He distributed 3,250 copies of Scripture in 1953. Of that number 39 were in languages other than English."

* * *

" Concerning the Auxiliary's colportage plans for the future : It is our feeling here that colportage should be a natural function of the organized church as it ministers to the specific needs of the people in its area. We are trying to encourage the idea that branches of the Bible Society be responsible for encouraging this phase of work and unifying the whole work in their area. This would mean that the branch would be responsible for :—

(*a*) Scripture needs of the people in their area ;

(*b*) Stimulating of interest in and the imparting of information on Bible Society work ;

(*c*) Soliciting for and forwarding of funds for this work.

Colportage work on this basis would mean the providing of Missionary editions of Scriptures at reduced prices so that the expense involved would be covered by the commission. In many cases this would mean providing these editions for a mere fraction of the price. But this would be allowed for colportage only, not for quantity sales.

In areas not covered by organized churches, where possible, volunteer colporteurs do this work on the same basis of commission. Also that a paid

colporteur be retained to work through these unorganized areas where there are no volunteer colporteurs."

* * *

" Many people in our Auxiliary seem to feel, perhaps rightly, that the *raison d'être* of the Society is colportage. I don't feel that way, however. I believe it has been a means of distributing the ' Word ' in its written form, and is predominantly missionary in its motive. No doubt in districts where there are many immigrants settled, it is a means of unifying our nation in its religious beliefs, and secondarily in its language. For this reason alone I believe in it, and perhaps it is worth the subsidizing by the Bible Society. However, it may be questioned in its great expense were this not so. The chief problem as I see it is to find evangelical, missionary-minded colporteurs who place their work as a ' call ' of God and a mission, rather than thinking and acting as super-salesmen. I often wonder if a straight stipend wouldn't achieve the aims of the Society better than the perils of ' commission ' basis, with its human and natural urge to sell de Luxe versions to persons who might be served in a commercial way. We have to think of the commercial aspect, how our appeals affect the general public ; the effect of our colporteurs labouring amongst the well-to-do, instead of where the Society aims most to distribute the Word. However, I believe the crux of the whole problem depends on the men we select. They have to live too ! I do believe the problem has no easy solution, and that here in Canada we still need it unless we can find something better in the way of distribution."

* * *

" We in this Auxiliary believe that colportage work is and can continue to be a valuable service in the extension of the Kingdom of God. However we respectfully suggest that methods being used in this Auxiliary should be re-studied with a view to discovering a more effective and a more economical way of achieving the true aims of colportage.

"Colportage is meant to be an aid to the church. Recent history seems to be showing that the church is strongest where the members are faithful readers and zealous distributors of the Bible. Would it not be more effective and more economical to encourage congregations in the populated areas to assume the responsibility for colportage in their communities, and let the professional full-time colporteurs concentrate on the isolated communities and visit people who are not at present in contact with the church. Selling Bibles in Christian homes and at church and missionary conventions is a needless waste of missionary funds and an unjustifiable overlapping of missionary man power. This might be done if the local church requests it, but it should not be the main emphasis.

" Furthermore, it creates confusion in the minds of the supporting public. The Bible Society depends upon church people for its main support. For the Society to appear at church meetings as an aggressive selling agency (sometimes in competition with denominational book departments) works against the winning of support for the Society".

* * *

" Regarding your enquiry about colportage work in our Auxiliary : I have to say that we do not do any at the present time. Our Auxiliary Board decided, about eight years ago, to discontinue it in order that more money could be released for the Bible Society's world-wide work. The members were almost unanimous in feeling that the same money used for colportage in other fields would bring greater results."

IV. IN U.S.A.—*by* Benjamin H. Smith

The Field

THE Southern District of the American Bible Society of the United States comprises six States, covering an area of 298,000 square miles and with a population of a little more than 16,000,000 people. In this district two major house to house Scripture distribution plans are used. These plans grew out of the need to reach the vast number of people living in areas not easily accessible to bookstores as well as those who did not have sufficient money with which to buy the kind of Bibles they actually needed.

In 1935, the first year of the District operation, it was found that many people either did not have Bibles or what they had were not in good, readable type. This being a new District and having no previously established patterns to follow, it was only natural that the distribution effort should be given to missionary areas. What has now become an agency of great service started in 1935 with one man trying to sell to the poorer people of a small area. The District now has a sales force of 417, working almost all sections of the six States. All these people work on the same basis. They are given a 25% discount on books and are required to sell them to the people at the Society's cost of production prices. In this way they themselves are able to earn, and the people get the books at their door at cost price. Through this effort and the one to be mentioned later, the programme starting in 1935 in a small locality has grown until every county in the six States has been canvassed and the whole District has been saturated with the Scriptures. These workers are required to buy their Bibles, paying cash for them so as to reduce the District operation expense.

In trying to reach all the homes by house-to-house visitation it means that several different types of effort must be made. Some of these sales people live in small communities and constantly keep that immediate community supplied. They do not try to cover a large area. There are others who spend all their time working at this sales effort, travelling from one community to another and will, in the course of a year, work many communities. Some workers spend all their time working a certain "type" area. In Florida there are some 50,000 Spanish speaking people. Naturally a worker who speaks Spanish and who knows the customs of these people will do a better work among them than one who does not. Hence there are some who spend all their time in these communities. There are others who have a passion for reaching and serving older people or people with defective eyes, thus supplying their need for books with large type. There are still others who work only charity institutions such as Old People's Homes, Orphanages, and the like. In all cases they are required to work thoroughly every community of people they decide to work with. This is a safeguard against having the needy missed and also works to the advantage of the canvasser.

Recruitment

The task of locating and training these " type " workers is a large one. The District uses several means. There are always a few people who apply for work at the Office and from these some good workers are found. When a person comes to the office the Secretary has a fine opportunity to show them all the books for sale in this " type " work as well as to explain in detail the working of the plan. Such applicants are always treated with great consideration so as to make sure they realize that in working for the Society they are becoming a part of a great enterprise with world-wide efforts in

service. To such applicants the best-sellers can be pointed out. Often they are sold a few books and allowed to go out and actually try their ability to sell under the plan. Since the District pays the transportation cost on books sent to them, they are urged not to buy a large stock to begin with, but to go slowly until they find from experience which books they can best sell.

Some of these workers are located, not by coming to the office but by the Secretary searching for them. Often when speaking at denominational gatherings the Secretary will take the last two minutes of his address to tell the people of the great need for workers and ask for anyone interested to meet with him at the close of his address. In this way, usually one or more interested people will meet. The Secretary will try to explain the work in some detail so that they can see clearly what would be expected. Later at a luncheon or dinner meeting the plans are discussed in detail, each person being furnished with price lists, catalogue, and a detailed plan of the canvassing process. When the Secretary returns to his office a letter is written to each person urging him to become a helper in the great work. In other cases, where a remote area needs a worker, a pastor in that vicinity is asked to suggest a person who might do this "type" work for the Society. This plan has located many good workers. When a name is given a letter is written, furnishing all the details of the plan and giving the recipient an opportunity to join the force. Many pastors, serving small churches or mission areas in which they can barely earn a living, take Bibles with them as they visit their parishes and render a great service to the people. They carry a small supply of Bibles and New Testaments with them so as to supply the needs on the spot, without making another trip. In this way they are able to supplement their income while at the same time serving the people. There are a number of returned missionaries and retired missionaries who spend much of their time placing the Scriptures in the hands of the poorer people, for this is in line with their life's work. The District has a number of retired people, living on pension who are doing a fine work. They too may need to supplement their income and in this way are able to do so and at the same time to render service. Many of these people wish for some form of occupation in their retirement and in this way that need is met.

It should be said that most of the people who do this work are not highly trained. The essential qualification is a missionary attitude. To do this "type" work the District must have workers who love people and have a real desire to serve them. If he does not have this he will not succeed. To do this work with dollar compensation as the only aim will not provide either the urge or the remuneration necessary to keep them at the work. Those who love God and want to serve humanity will be able to work when others fall by the wayside. The District has one man who is poor but who has a passion for distributing Gospels in charity institutions. This man has worked continuously for seventeen years without a dime compensation from the Society and has all the interest and enthusiasm you could ever expect to find in any Christian in service.

Many are volunteer workers. By this is meant persons who find some means of buying the Scriptures and distributing them without cost to the District. A large number of people buy Scriptures and give them to volunteer workers to distribute without cost to the recipients. Some years ago the District had one man, a dentist, who would buy as many as five to ten thousand books at a time and give them to pastors in mission areas where new churches were being established. This good man did not have time to do the work himself, but he would pay for the books and hence occupy many volunteer workers in placing them.

Training provided

The training of those who are to work is an important part of the effort. This is done in several ways. Some who come to the office are given personal training. Others, who are far from the office, must be given instruction by correspondence. This latter method is very effective if it is always made possible for the salesman to ask questions. In this way the Secretary will soon find the points where help is needed most and thus be able to help them. The District has found nothing that quite equals the personal face to face training.

As mentioned earlier, the contacts made at the end of an address are excellent. In these meetings the Secretary can do much towards inspiring interested individuals. The District has one method which is the best of all, namely what is called a Distributors' School. The plan is to get together prospective with experienced workers for a two-day school. These people meet with the Secretary in the evenings for dinner, at his expense. For an hour before dinner they discuss their problems and the details of the plan. This discussion is continued during the dinner hour and for some time afterwards. Here the experienced workers can greatly help the new ones. Every detail is discussed in these schools. Often a new worker, accompanied by an experienced man, is sent out into the community in which the school is being held to sell. The experienced salesman can observe and give directions that will help them avoid mistakes. Whether the training is by mail or in a school, some "type" training is necessary if the worker is to succeed with the particular community in which he will be working.

The second type of house-to-house worker is furnished by the churches who co-operate in large Bible Reading Campaigns. The latter often cover an entire State and require a thorough effort to get all the churches to co-operate. The plan is to sell to the churches all the Gospels they can use in contacting the people and urge them to participate in the effort by reading the Gospels. To get this large campaign started so that it will succeed the area must be cultivated before the canvass is started, so as to obtain the backing of the church leadership of all the denominations. This is done by writing to all concerned, such as Bishops, State Executive Secretaries, as well as District Directors, giving a full explanation of the project and asking for their approval. After this has been done ministerial associations are asked for their approval and co-operation. When co-operation has been obtained, all pastors of all denominations are offered Gospels below cost and asked to carry out the work in their local church and community. They are furnished with a detailed plan of the campaign in the local church. This is done so that all churches will do a very similar type of work.

The Bible Society furnishes the Gospels below cost price as its contribution towards the expense of the effort. The church forms committees whose members visit all families asking them to read a Gospel, at the same time trying to locate homes where they do not have Bibles. When these homes are located it becomes the task of the church to supply the Bibles. These canvassers do a wonderful work. They distribute as many as 500,000 Gospels in a single year. They find thousands of homes where Bibles are needed. The church often places a notice on the back of the Gospels inviting the reader to church and in this way thousands are reached.

This work benefits the Church

While distribution of the Scriptures is the object of these large efforts so far as the Society is concerned, they also render a great and lasting good to the local Church. One pastor writes saying he put on the campaign for

two weeks and then started his revival meeting. Sixteen mature people joined his church on profession of faith the first day of the services. He attributed this to the fact that they had been reading the Scriptures and were therefore better prepared to hear the Gospel preached.

Many churches tell of having larger attendances at worship services and at church school. Others tell of larger contributions to their church due to the greater attendance. After these State-wide Bible Reading Campaigns, the depository finds an increase in the sale of Bibles to the homes in that area.

It is felt that this house to house, or individual to individual distribution is of infinite value. One good man who spends a large portion of his time visiting jails says, " on visiting a jail I saw a young man who was not listening to my talk. I offered him a Gospel and he said he had no need for it. I urged him to take it and he did. Later I returned to the prison and this man was sitting on the front seat. During my talk he asked to say something and I allowed him to speak. He said he carried the Gospel given him to his cell and read every word of it and had accepted the Lord as his Saviour. Then he reached and took the boy sitting next to him by the hand and said this man has read the same little Gospel and has accepted Christ." Think of this, two men converted by reading a .02 portion of the Scriptures. Another man tells of his little girl, seven years old, with whom a Gospel had been left by a canvasser, giving it to him and pleading that he should read it. He did and was saved. This man made and sold illicit whisky.

Strength for the task

Many will ask when does a Secretary find time for this programme when the other duties of the District are always pressing him. It can only be said that when a person really wants to do a thing, if they will plan in advance carefully and then work tirelessly at the task, they will usually find time to do all their work.

The Secretary of the Southern District for ten years has worked under a plan mapped out several years in advance. This has helped him but may not help another. No two people can work on exactly the same pattern. The goals may be the same but the routes to the goals are usually different. This programme needs, in addition to the 417 workers at present, an additional 200 persons properly trained and placed to do the best " type " work for the whole District.

BOOK REVIEWS

THE BIBLE IN WORLD EVANGILISM (*1*)

THOSE of us who have known Dr. A. M. Chirgwin's work in the past during his distinguished service as General Secretary of the London Missionary Society had a shrewd idea what to expect when his work as Research Secretary of the UNITED BIBLE SOCIETIES came to fruition. Since 1951 he has been busy examining the place of the Bible in the evangelistic outreach of the Church in the past and its place in the practice of the Church to-day. The investigation has taken him to many parts of the world, including the Near East and South and Central America, and has involved a wide study of Church history. The result—in so far as it can be embodied in a book—is a fascinating document.

(*1*) *The Bible in World Evangelism, by* A. M. CHIRGWIN. S. C. M. PRESS 5/-

In the first part of the book Dr. Chirgwin deals with the early Church, pointing out that the sacred writings came into existence before the Church was two centuries old and quickly became the court of appeal in matters of controversy. But he also gives quotations to show that the Fathers of the Church urged on their converts and followers the systematic study of the Scriptures, so that " a Bible was not only in the home, it was the principal text book of education." Moreover from a very early stage the Scriptures were used to interest the outsider—an important point because so many people still seem to regard the wide distribution of the Scriptures among non-Christian people with some suspicion. It would appear to be a continuation of the very early practice of the Church.

The story goes on to discuss the gradual development of the mediaeval attitude of suspicion towards the Bible and the reasons for its losing its position as a book for everyman in favour of that of a book for the clergy and the monks, and then passes to an investigation of the renewal periods in the Church's life. Of these Dr. Chirgwin selects three for consideration : the Reformation (sixteenth century), the Puritan and Pietist Movements (seventeenth century) and the Evangelical Revival (eighteenth century). In each of these clearly the Bible played a creative and formative part.

Throughout this historical survey, Dr. Chirgwin is at pains to establish two things : the centrality of the Scriptures for the existence of the Church and the necessity of the Scriptures for the renewal of its life—and in both the reference is beyond the Church itself to the pagan or indifferent environment. The Church's vitality may be tested by its impact on the world.

The second part of the book is more familiar ground to Bible Society readers. Dr. Chirgwin traces first the rise in our generation of a greater theological interest in the Bible and finds its origin in the work of the Swiss theologian Karl Barth. He discusses with an almost sublime impartiality the contribution of the " sects "—Pentecostals, Seventh Day Adventists, Jehovah's Witnesses and the like—and deals similarly with developments in the Roman Catholic Church and among the Eastern Orthodox. All this raises a crop of fascinating questions which the author can do no more than mention—what bearing has this rediscovery of the Bible on Christian unity ? Is it the prelude to some new expansion of the Christian cause ? How far is it already linked with a new emphasis on evangelism ? These questions he seeks to answer, not by argument but by describing situations in which the Bible has been rediscovered and has been used in personal evangelism. The last section of the book is therefore a carefully documented account of the experience of various Bible Societies—the experience which forms the stuff of most annual reports.

This little book brings together a quite invaluable amount of evidence to support the contention that the Bible is not only the essential food of the Church and of the individual Christian but the most powerful weapon in the Christian armoury. Dr. Chirgwin sums up his findings in four challenging propositions : the Bible has always been used in Evangelism ; the Bible is the best Evangelistic tool there is ; the Bible gives the " cutting edge " to evangelism ; and the Bible is for everyman—propositions he goes far to substantiate.

There is, however, one further field of inquiry which needs exploration—or, rather, a part of the field requiring further examination. When we say " the Bible " what in practice do we mean ? What part or parts of the sacred Scriptures are most effective in evangelization ? Which are therefore the most

urgently needed sections ? It is of course generally held that the whole Bible is required for an informed faith, but surely some parts are more relevant to evangelism (and possibly to Christian growth ?) than others ? This is a matter of strategic importance for it determines where the Bible Societies ought to put their strength—in the production of complete Bibles for the building up of the Church or in the dissemination of " portions " (selected with an eye on effective evangelism) among the non-Christian population. Ideally, the answer would be " both "—but this is not yet an ideal world.

We have good reason to be grateful to Dr. Chirgwin and to the UNITED BIBLE SOCIETIES for this book.

J. ERIC FENN

THE BIBLE BUILDS IN LATIN AMERICA—*by* CHARLES W. TURNER

Under the title " La Biblia Construye en América Latina " (The Bible builds in Latin America) a book by Charles W. Turner, Executive Secretary of the A.B.S. and B.F.B.S. in Argentina, Uruguay and Paraguay, has just come off the press of the publishing house *Editorial La Aurora*, Buenos Aires. This valuable book will worthily serve the cause of the Bible Societies and more particularly of the Bible in Latin America. The author first recalls the history of the Bible and of Bible Society work in that sub-continent and its early impact on many aspects of the life of the people there.

C. W. Turner then turns to some significant and permanent disclosures concerning Bible work in Latin America : he tells how people have been led away from bigotry and obscurantism and shown that man has to think for himself, in order to attain his full stature. The Bible shows also that man is a free creature, responsible however to God, for the manner in which he lives his life and for what he does with it. The Bible has disclosed to Latin Americans the importance of the social problem and the need for a Christian answer to it. Above all it has made people aware of the importance and value of personal religion, and has brought Jesus Christ back to the centre of the faith.

For all these reasons, the Bible is vitally relevant to-day, in Latin America. It neutralizes secularism, asserts Christian ethics, stresses the value of Christian stewardship ; it helps in the growth of the Christian Church and in reaching the un-churched millions.

The closing chapter of the book contains a number of quotations of leading personalities of to-day in Latin America. In some ways the whole chapter should be quoted here. We must limit ourselves to the following brief extracts:

Dr. A. Abeledo, active many years in the field of higher education in Argentina, writes :

" I consider the distribution of the Scriptures of special importance in our Latin American nations. They provide an extraordinary fountain of moral inspiration and develop a sense of the transcendent in life."

Professor A. C. Pacheco e Silva, an authority in psychiatry, a member of the faculty of medicine of San Paulo also states :

"As a psychiatrist I consider the Bible as a book of the greatest importance in that which concerns religious psychotherapy. The reading of it provides comfort for sufferers, and an incentive for all those who feel their energies

fail before life's difficulties and who look for peace of spirit and tranquility of conscience.

..... A wide distribution of the Holy Scriptures in Latin America is a work that is spiritually and socially far-reaching. A Bible in every home, among the rich as well as the poor, represents a real treasure, the reading of which can contribute to the re-establishment of moral principles which, in general, in Latin America are very much forgotten and, not rarely, repudiated."

Dr. Gabriela Mistral, a Chilean poetess declared : " The Bible is for me *the Book*. I do not see how anyone can live without it."

And another physician, Dr. Cl. V. Pavetti-Morin, professor at the National University in Asuncion, gives as a final and fitting testimony : " The Holy Scriptures constitute the centre of my thinking for they were the instrument by means of which the Spirit of God guided me to Christ. It is so wonderful a Book because it has a deeply satisfying message for all times and for all kinds of men and women : for the learned as well as for those of meager understanding ; for the wealthy and also for the poor ; for the workers on the prairies and in dense forests, as well as for those who labour in industry, whatever their racial background or color. The Bible is as important as is man himself, and was inspired in the first place for his redemption.

" Latin America cannot ignore the Biblical message of God's peace and goodwill toward men. Therefore, every effort to aid and facilitate its widest distribution in these lands can but result in spiritual and material blessings both to men individually and collectively, as well as to the nations of Latin America. Scripture distribution in the many unchurched regions of the continent represents the spearhead for winning Latin America for Christ."

NEWS FROM ALL THE WORLD

Argentina

Circulation in Argentina has again increased over last year : Bibles, 40,600 ; N.T.'s, 53,609 ; Portions, 988,182 ; Total, 1,082,391. (1952 : 1,005,537 1951, 857,246.) This is the sixth year in succession showing an increase.

One of the encouraging features of the year's work has been the substantial increase in the number of local churches which, responding to a suggestion of the Agency, have purchased lots of 8,000 or more Gospels for the purpose of conducting campaigns of personal evangelism through Scripture distribution. Nearly half a million Gospels have thus gone out to different local churches.

It is also reported that an increasing number of pastors are becoming interested in the use of the Scriptures in evangelistic work. Denominational boards of evangelism too are giving increasing attention to the use of the Scriptures.

Austria

The following extracts are taken from a report from Herr Harald Uhl :

" Three years had stood as milestones in the history of Bible distribution in Austria : 1850, the year in which Edward Millard, who, under the auspices of the B.F.B.S., set up the first Bible depot in Vienna, at that time the capital of the great Austro-Hungarian kingdom ; 1864, the year in which the same man for the second time organised Bible distribution in the kingdom of Donau,

the work of the Bible Society having in the meantime been forbidden for ten years ; and 1924, the year which saw a revival of the work of the Bible Society which had been closed as a result of the first World War. At this time the missionary Hans Döring, in Vienna—by this time the capital of a small state—opened a Bible depot and again began to send out colporteurs. The following years saw the growth of a flourishing work, directed since the death of Hans Döring by Karl Uhl. But there followed the years of the Nazi régime in Austria during which Bible distribution became almost impossible. Then came the years following the second World War, when large numbers of Austrian people asked for the Bible. To-day we can say that a fourth milestone marks the history of Bible work in Austria : 1954, the year in which Austria received its first Bible House.

" This work, which expanded after the end of World War II, had for a long time needed larger premises. Only in August, 1953 could suitable premises be found : an empty, three-storey building in the centre of Vienna. The house was comparatively cheap, and the work of repairs and renovation began immediately. The accommodation it offers consists of : a sales room, well-equipped with high book-shelves and a modern sales counter (the Bible Society of Aargau bore the cost of the internal furnishing) ; a packing room, connected by a lift with the cellar, which is the store-room ; on the first floor a large office for accountancy and a well appointed manager's room (the furnishing being provided by the Norwegian Bible Society) ; a room for a library is to be arranged on the second floor which is large enough also for an exhibition or committee room. The third floor will be occupied by the caretaker.

" The opening ceremony was performed by His Excellency Sir Harold Caccia, the British Minister in Austria. In his speech following the opening, Sir Harold said it was a pleasure and privilege for him to be able to take part in the ceremony before his departure from Austria. He added that it was especially gratifying that the Bible Society was able to move into its own building, its own stable centre for its important activity so soon after the hundredth anniversary of the beginning of the work in Austria. " Why," he added, " do we consider this work of such importance? Because the Bible alone is the bringer of the message of peace and hope. It is the Bible which gives us courage, faith and patience to persevere. For us the spread of the Gospel is a command. One way of obeying this command is to distribute the Bible itself and encourage people to read it in their own language. Allow me to declare this house open and to pray that the work to which it is dedicated may prosper." Thereupon Sir Harold handed the key to Mr. Platt who, after a few words, passed it to Herr Uhl. The president of the Austrian Bible Committee, Superintendent Mayr, of the Methodist Church, welcomed the distinguished guests—Dr. A. Schärf, Vice-Chancellor of Austria, Bishop G. May and Superintendent G. Traar, of the Evangelical Lutheran Church, Dr. H. Noltensmeier of the Evangelical Reformed Church, and the Rev. A. Köster of the Baptist community.

" On January 18th Sir Arthur Dixon, the Rev. W. J. Platt, representative of the British Minister in Austria, the English chaplain, and Director Uhl were received in audience by Dr. Th. Körner, the President of the Austrian Republic. The President showed great interest in the work of Bible distribution, listened attentively to accounts of the world-wide significance of Bible Society work, and thanked the representatives of the B.F.B.S. for the service being rendered by that Society to Austria "

Belgium

The *Belgian Bible Society* is printing in Holland three French New Testaments (Segond version). Through a new device of the Monotype Company it is now possible to print three different sizes from one type setting. The cost of setting can then be spread over the three editions and a greater variety of editions can be offered to the public without involving too great an outlay of funds.

The Testaments are being printed in Plantin Pt. 5, 8 and 12 respectively, in the following sizes : small format 11½×7 cm. ; colportage format : 14½×9 cm. ; large format : 21½×13½ cm. The two first are printed on 35gr. paper, the latter on 50gr. paper. It is planned to sell the colportage Testament at not more than 15 B. frs. (about 2/-).

The first edition of these Testaments will run respectively to 12,000, 25,000 and 7,000 copies.

Brazil

The *Bible Society of Brazil* has increased its membership from 4,000 to over 25,000 since its formation in 1948.

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For the first time in history Portuguese Bibles are being printed in Brazil. Up to the present only Portions and Testaments had been produced there. This first edition will run to 80,000 copies and will help to ease somewhat the pressure of the need for complete Bibles. More liberal regulations concerning the import of Scriptures (and religious literature), regardless of language from abroad (as long as no payment is necessary) will tend to make the supply of Bibles more plentiful. The stocks available during the past few years have been far below the demand.

China

The Roman Catholics have recently published a new translation of the four Gospels in Chinese. Each chapter is followed by some notes explaining the meaning of some Greek words and the divergences of the original from the Vulgate.

On the evangelical side various Chinese scholars are also at work.

Colombia

Sr. José Siciliani, sub-agent in Bogota of the *Colombia Venezuela A.B.S.-B.F.B.S. Joint agency*, reports that in spite of the political difficulties and of the persecutions which the evangelical churches have to undergo, the circulation of the Scripture has not so far been curtailed too drastically. The figures for 1953 are : Bibles 9,396 ; New Testaments, 9,655 ; Portions, 112,186 ; Total, 131,233. The circulation of the complete Bible has been steadily increasing since the end of the war (1951, 7,623 ; 1952, 8,531) confirming the news of the growth of the evangelical churches in spite of the difficulties.

" In the past year it was possible for us to have six colporteurs living in various cities of the country so that they could visit on the field assigned to each other. For the time being, due to the situation we have had to bear, and are facing yet, we only have two colporteurs."

" It is not possible for us to employ any more colporteurs, because the territories we used to visit, are called ' Mission's territories ' now, and it is no longer possible to work within them.

" Notwithstanding the fact of so few colporteurs, their sales turned out to be 13% of the total circulation in the year 1953.

" The bulk of our circulation, that is to say roughly 70%, is carried out by the missionary societies. They have co-operated with the Bible Agency in an effective way, specially through their national workers. These heroic brothers, even at the risk of their own lives, reached far away places where neither a colporteur nor a foreigner missioner could have gone.

" Colombia is a country of great opportunities for the gospel of Christ. This will be seen when we may enjoy complete freedom of worship. We do pray God it may be soon."

England

The publication of Braille Scriptures by the *British and Foreign Bible Society* last year totalled 1,271 volumes. 890 volumes were prepared for English readers, 50 volumes were in Welsh and the remaining 331 books were in European and Oriental languages. Braille Scriptures for India were produced in Hindi, Malayalam, Marathi, Tamil and Urdu. Braille Scriptures in Chinese were supplied in Kuoyu, Cantonese and Foochowese, for Chinese nationals living outside China. A missionary working in Formosa for Chinese nationalist soldiers blinded in recent years wrote warmly of the Society's work in sending her the Braille Scriptures that she needed for her ministry to these men.

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During 1953 seven new languages were added to the list of languages in which the B.F.B.S. has published Scriptures : Tamachek[1] of Timbuctoo, Mashi (Congo), Balantian[2] (Borneo), Naga-Mzieme (Assam) Pana (Congo), Santo-Tangoa[1] (New Hebrides), Bariba (Dahomey).

Three New Testaments were completed in the course of the year : Roviana (New Georgia), Kipsigis (Kenya), Baouli (Ivory Coast).

Three Bibles were also completed : Bangala, a lingua franca spoken in N.E. Belgian Congo ; Nupe (Nigeria) ; Luo (Kenya).

*

Over £150 worth of Bibles, Testaments and Gospels have been sold since the summer at a Bible stall opened by a Congregational Church in East London ; members of the church have taken their turn at the stall. Permission to trade as a retailer in religious books was granted to the minister by the Publishers' Association and the profit made after the expenses were covered has been used partly as a gift for the Swahili Bible published by the B.F.B.S., partly for Scriptures for hospitals in India and partly for Gospels for refugees in Germany.

France

The *Alliance biblique française* published at the end of last year an edition of Luke's Gospel in large type, with illustrations lent by the B.F.B.S. This Gospel is already proving useful in colportage work. A Second New Testament for colportage use is also in the press.

Germany

The Standing Committee of the *Verband der Evangelischen Bibelgesellschaften in Deutschland* has decided to intensify its appeal to German Christians for Bible Society work. The periodical " The Bible in the World " is to be enlarged in size as well as in the number of copies issued. Pastor R.

1 Jointly with the National Bible Society of Scotland.
2 Jointly with the Netherlands Bible Society.

Steiner of the Bergische Biblegesellschaft has been appointed editor. The first number will appear in April and will be devoted to the Third Jubilee of Bible Society work in the world.

Another decision of the Committee has been to choose May 23rd for the commemoration of the same anniversary. The German broadcasting network is to be asked to transmit the special ceremony that will be held on that day. This big rally will inaugurate a series of smaller local public meetings. The Bible Societies are preparing special material for these local efforts, including posters and a list of suggested speakers.

*

The Council of the Evangelical Church in Germany decided at the end of last year to reorganise the small committee of seven working on the revision of the Luther translation and to place it under the chairmanship of Bishop Dibelius the Chairman of the Council of the E.K.D. The changes have been approved by the Committee of the Union of the Bible Societies. Bishop Dibelius has expressed the hope that the New Testament would be ready for publication by the end of the year. Two trial editions of the revision were published in 1937 and 1949. The terms of reference of the Revision Committee, on which the Bible Societies of Berlin and of Stuttgart are both represented, are mainly of an editorial nature.

In the meantime the text of the revision of the Old Testament is being set with a view to publishing a trial edition.

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A main item on the agenda of the February meeting of the Conference of the Bishop and Church authorities of the D.D.R. concerned Bible work. The Chairman of the Altenburg Bible Society, Vice President Dr. W. Zimmermann, reported on the Third Jubilee of Bible Society work and on the collaboration that had grown up among Bible Societies under the auspices of the U.B.S. It was decided that the ecclesiastical circles responsible for evangelism at home and the movement of lay helpers should take up the missionary circulation of the Scripture.

India

Circulation figures of the *Bible Society of India, Pakistan and Ceylon* for 1953 are about one third higher than in the previous year : Bibles 46,368 ; New Testaments, 46,684 ; Portions, 710,632 ; total, 803,684 (1952 : 603,628). It has not, however, yet reached the level of pre-war figures. Mr. Mahanty, the General Secretary of the Society, writes in this connection : " The scope for increasing the circulation is unlimited. If every literate Christian is to own and read the Bible and every literate non-Christian is to own and read the Gospel, the present circulation needs to be multiplied about twenty times. Only the Church can fulfil this aim. The urgency of the situation demands that every Christian take an active share in the campaign to provide each literate person with the Word of God in his own language."

During the year the number of branches has grown to 54, an increase of 18 to 54. The Secunderabad Auxiliary alone counts 14 branches.

Membership campaigns have also gathered strength in all Auxiliaries and 1,606 new members were enlisted during the year, totalling 6,646. Every member is to receive a prayer card this year, and be invited to join in daily prayer for the Bible Society movement throughout the world and particularly in India, Pakistan and Ceylon.

At the end of 1953 there were 207 women's groups affiliated to the women's work of the B.S.I.P.C., an increase of 57 over the previous year. The Bombay area and the Pakistan with respectively 68 and 65 groups, head the list of Auxiliaries. In addition a Junior Membership Roll has been inaugurated and has started recruiting members.

Japan

The following notes are extracts from the 1953 annual report of the *Japan Bible Society* :

" The Japanese are a reading people. The crowded places in the cities and towns are the bookshops. There are 15,000 bookshops all over the country and the crowds in them are almost all young people . . . . .

" I met with Dr. Shinzo Koizumi, former president of Keio University and at present the tutor to the Crown Prince. He became a Christian a few years ago. He is influential through his social standing. He has been writing in *Bun-Gei-Shunju*, the most widely read magazine among intellectuals (monthly circulation about 500,000). He told me that many people with whom he has contact are reading the Bible, though they are not church attenders. There are Bible classes in government offices, industrial companies and factories. When there is no missionary or pastor to lead, the members read the Bible together . . . . .

" Bible classes in the schools are very popular. The students there are not satisfied with their own Bible reading alone, but are positively showing the Bible not only to their friends but also to society at large . . . . .

" In our work among repatriates we have distributed nearly 40,000 portions.

" In 1953, while distribution in the cities and populated areas was left to the local churches, evangelical denominations and organisations, the colportage work of the Japan Bible Society has been centred on untouched areas, mountain districts, seacoast fishing villages and strong Buddhist-rooted areas. In these places, since there is no resident colporteur, we sent trained workers from other places. While their main distribution was done by house to house visitation, they have also used Kamishibai (paper theatre) and puppet shows for children during day-time, and in the evening film strips and movies for the people at large. The school grounds and town auditoriums were used for the meeting places. The colporteurs were asked to tell Bible stories in grammar and high schools. Colporteurs do not hesitate to co-operate with the local churches, and their work is carried on in whole-hearted co-operation with local church members. This mutual help has contributed towards establishing strong ties between the churches and the Bible Society.

" Before sending colporteurs out and when receiving them back from fields, we have held retreats and spent two or three days together for prayer and conference. Ten retreats were held in 1953 in Tokyo and local centres.

Mr. Miyakoda also indicates that in more than 20 schools displays of small Bible exhibitions were shown in 1953 but that owing to shortage of exhibition material not all requests could be met.

Scriptures were also distributed to former Prisoners of War repatriated from China and U.S.S.R. Figures for circulation in this way for the year surveyed (11 months) are : Bibles 39,420 ; New Testaments 325,047 ; Portions 1,173,619 ; Braille 3,961 ; total 1,542,047.

Kenya

" The core of Christian resistance to the Mau Mau," writes the Rev. F. J. Bedford, B.F.B.S. agent for East Africa, " has been found amongst those who read their Bibles, and many of them are those who have found new life through the most remarkable East African Revival which seems to have been called into being by God, not only to purify the life of the Church but to give the strength needed to face this day of persecution.

" Now that we see the enduring results of the Revival, it is wise to look back and to realise that this noteworthy movement of the spirit first began to make itself evident when a little group of earnest men and women away in remote Ruanda-Urundi, now so many years ago, gathered around the newly translated Scripture to learn the way of God for their lives.

" From there, the Bible inspired movement has spread and has become matched with the times in Kikuyulands.

" Never shall I forget a certain African pastor who has passed through the fires of persecution, saying to me on a recent journey through the troubled areas : ' I thank God for those who laboured that we might have the Bible in our own tongue. It has been such a great help to my people in their hour of trial '."

Two thousand copies of St. John's Gospel in Kikuyu have been distributed so far in two Rehabilitation camps of Mau Mau detainees. Some Mau Mau leaders tore their copies to pieces, but, as the chaplain of the camp reported, there is every reason to believe that many of the men have been reading the Gospel carefully.

The Anglican Church in Kenya has decided to put four mobile units on the roads of the Colony. These vans will sell Scriptures and evangelistic literature and will be fitted with loudspeakers and visual aid apparatus. The Bible Society is now considering how best it can co-operate in this effort.

As these units move from place to place, they will work in co-operation with the local churches and schools.

The first edition of the Luo Old Testament (5,000 copies) the most recent of the B.F.B.S.'s publications for East Africa, which arrived in the Autumn, was sold within three weeks. The arrival of this version had been long awaited and there were scenes of great jubilation and thanksgiving when the first copies arrived.

Of considerable importance is the work now done on the Old Testament in Luyia, of which Genesis has just been set up. This version is a union version of about fifteen dialects spoken in an area in Kenya, north east of Lake Victoria. Four missionary societies are represented in the Committee, which is composed of Europeans and of Africans.

Similar work is about to start in Nandi-Kipsigis.

Netherlands

As mentioned in our last issue, the *Netherlands Bible Society* has produced a " Jubilee tile " which they are using as an award for members or friends of the Society who introduce new members and supporters of the Society contributing a total amount of F.25. The Netherlands Bible Society points out that this tile is also available to other Bible Societies at F.3.57 plus packing and postage.

Norway

The first missionary edition of the *Norwegian Bible Society* in Malagasy, a New Testament and Psalms (50,000 copies) which went to press at the end of last year appeared early in March. By arrangement with the B.F.B.S. the Norwegian Bible Society has assumed full responsibility for the production of Scriptures for Madagascar. Editorial responsibility remains with the B.F.B.S. and distribution will continue through the usual channels established by the B.F.B.S.

*

A new event in Bible production for Norway is the publication of two new editions printed from plastic printing plates. This new method has proved advantageous, facilitating the printing process in many ways and giving a perfectly clear and precise print.

*

The senior staff of the Bible Society has been enlarged by two new additions : The Rev. Georg Hille, appointed Home Secretary in January, 1954, has already worked for some time with the Norwegian Bible Society, and the Rev. Wilhelm Thronsen started at the beginning of this year as " literature secretary." This post combines the work of travelling secretary with the production of literature about the work of the Society. These additions were made necessary by the new developments in the activity of the Bible Society.

For similar reasons, the Bible House in Oslo has been reconditioned, the offices extended and modernized.

Switzerland

At the request of the Swiss Federation of Evangelical Churches, the *Federation of Swiss Bible Societies* is considering the possibility of distributing Scriptures in sanatoria, spas and hotels in Switzerland.

*

In 1953 the Swiss Bible Societies spent Sw. Fr. 2,200 on Scriptures for Refugees, and over Sw. Fr. 8,000 on financial gifts to the Dutch Bible Society for the printing of Scriptures for Indonesia ; for distribution among the flood victims to the B.F.B.S. agency in Italy ; and to the Korean Bible Society.

*

A travelling exhibition, " the Bible through the centuries of Russian history " has been prepared by a pastor in Geneva. Russian-speaking visitors were given a free copy of the Bible in Russian.

Syria-Lebanon

An error was made in BULLETIN No. 16 (Fourth quarter 1953) in referring to an edition of 50,000 copies of the Mark illustrated Gospel ; this should have referred to Luke's Gospel. Reports indicate that these Scriptures are selling well and that the public is asking for more books of this kind.

*

A new translation of the Arabic New Testament has been issued by the " Peace and Love " Greek Orthodox Society. The translation was made by the monks of St. Paul's monastery in Harissa (Lebanon). The books, of which 8,000 were printed, are to be distributed free of charge to members of the Greek Orthodox Church.

The agent of the Bible Society, Mr. F. E. Accad, is also preparing an editorial revision of the current Arabic Bible ; the revision consists mainly of grammatical and other slight textual changes. The work is supervised by different Revision Committees. The proverbs and the Gospel of Luke are now completed.

*

The *Syria-Lebanon Subagency*, Fouad Accad, Secretary, is planning a Bible Festival and Exhibition to be held in Beirut, March 28-April 2. The President of Lebanon is invited to participate and address the public assembly. Several heads of churches and denominations will speak. The theme is " The Message of the Bible for our Present Times." The Exhibition will be divided into three sections showing the Arabic, the Armenian, and foreign language Scriptures. On each of the five evenings of the exhibition there will be addresses on : " The Bible in the Family " ; " The Bible and Education " ; " The Bible in Individual Everyday Life " ; " The Bible and Public Relations"; " The Bible and the Church " ; "Activities of the Bible Society " ; " History of the Translation of the Arabic Bible " ; " History of the Translation of the Armenian Bible."

Union of South Africa

The following resolution was passed by the Conference of Church leaders convened in Pretoria last November by the Federal Missionary Council of the Dutch Reformed Church in South Africa :

" This conference places on record its gratitude to God for the one common ground which we possess in Holy Writ. Hence we would record our very great debt to the invaluable work which the British and Foreign Bible Society has been doing for 150 years and is still doing to make possible Christian missions, by furnishing all Churches with Bibles in many languages. This Society brings all Churches together on common ground, and we appeal for more whole-hearted support for the Society by all Christians through their prayers and gifts.

*

" The largest meeting of the Synod of the Dutch Reformed Church ever held in South Africa took place last Autumn, comprising 670 representatives from all over the Mother Province, Bechuanuland and South West Africa. Half an hour at this session was allocated to the General Secretary of the B.F.B.S. in South Africa, the Rev. H. P. M. Steyn, to report on the work of the Society. (It has been calculated that for the church paying the expense of the meeting the cost amounted to £3. 10s. 6d. per minute !) A resolution of warm gratitude to the Society and its General Secretary (Mr. Steyn has been at work there for 32 years) was unanimously passed by the Synod.

*

" The New Testament and Psalms in Zulu, retranslated and written in a new orthography, are to appear at the time of publication of this BULLETIN. Regarding the remainder of the Bible, the chief translator (the Rev. O. Sarndal) writes about the work on the Old Testament : " The Hagiographa have now been completed with the translation of Proverbs, the Book of Ecclesiastes and the Song of Songs. A start has also been made on the Prophets. The first 39 chapters of the Prophet Isaiah have been translated up to date."

U.S.A.

The publishing house Thomas Nelson & Sons which issued in 1952 the American Revised Standard Version has printed a new edition of the same text in smaller type which has made it possible to reduce the number of pages from 1,100 to 992. This edition is provided with 24 four-colour illustrations and various six-colour maps.

The following recommendations were forwarded to the board of the *American Bible Society* by the Advisory Council, on December 1st, 1953. (The Advisory Council was attended by representatives of 53 denominations.)

Recommendations

1. That we commend the Society for its expanding programme of providing Scriptures for the sightless people of the world, and that in the light of the need for embossed Scriptures and Talking Book records and because of the readiness of Christians to give for this work, the Bible Society provide increased publicity on its work for the blind, to be released through regular church publicity channels. We further urge the Society to plan for first editions of embossed Scriptures for Latin America, Europe, the Near East, the Far East, Africa and India, and additional embossed volumes and Talking Book records for the sightless in this country, as funds become available.

2. That since many denominations have requested the annual Universal Bible Sunday and Worldwide Bible Reading theme more than a year in advance for use in Sunday School helps, year books and young people's programs, the Bible Society decided on this theme far enough in advance to meet the need.

3. That the Society continue its worth-while televised program in connection with the annual Worldwide Bible Reading campaign and also provide daily Bible reading films and other programs throughout the year according to available funds and program space.

4. That because of growing literacy throughout the world and the call for help from missionaries in providing good translations of the Scriptures in the languages with which they work, we urge the expansion of the Society's program in the following areas :

(*a*) Sending linguistic and translation consultants to various mission fields to give advice in technical matters and assistance in numerous translation and revision projects.

(*b*) Publishing translators' notes on some of the more difficult Biblical passages to conserve for further use the fruits of experience.

We recognise the good work that is now being done in translation and revision. We believe, however, that in the light of world conditions, expansion according to funds and personnel available is most urgent.

5. That since our Christian brethren in Korea have recently suffered a severe loss in the destruction by fire of their Bible House and stocks of Scriptures in Pusan, we urge our churches to stand behind the American Bible Society in giving them all possible aid.

6. That because wider representation at Advisory Council meetings provides greater interest in Bible Society work, the Society continue the practice begun this year of inviting representatives of interdenominational and denominational groups, including women's organizations, to attend the Advisory Council meeting. We suggest that the Society decide what organizations are to be represented each year.

7. That the budget of $3,487,000 for 1954 be approved, the denominations encouraged to present to their churches the suggested goals for giving, and the American Bible Society urged to present to the churches the need for $570,250 beyond the budget as its program of advance for 1954.

8. That the theme for the 1954 Worldwide Bible Reading and Universal Bible Sunday Program be " Faith for Our Day."

Copies of the Bible and New Testament in 78 languages were presented last autumn by the A.B.S. to President Eisenhower for the guests at the White House.

*

New Jersey's supreme court has held unanimously that distribution of New Testaments to pupils in public schools would be an infraction of the bills of rights in the U.S. and New Jersey constitutions and therefore contrary to the law of separation between state and church. The "Gideons," an organisation specialised in placing Scriptures in hotels, had proposed to extend its activities and to give New Testaments plus Psalms and Proverbs to all public school pupils whose parents agreed.

West Indies

The Rev. J. Innes reports an increase of 50% over 1952 in the sale of whole Bibles in 1953. The main reason for this has been the appearance on the market of the special Coronation edition of the small school Bible. Circulation figures for 1953 are : Bibles, 31,708 ; New Testaments, 10,588 ; Portions, 113,303 ; total 155,599 (132,387 in 1952 ; 108,366 in 1951).

Collections have also shown an increase of 17% over the previous year.

Miscellaneous

Bishop Eivind Berggrav of the Church of Norway has announced that on behalf of the Norwegian delegation to the Evanston Assembly of the World Council of Churches next summer he will propose a change in the "Basis" of the Council. The Basis now reads : "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." Bishop Berggrav would have it read : "The World Council of Churches is a community of churches which, on the basis of Holy Writ, confess Christ as their Saviour and God." "The Present thesis," he says, "is rather a postulate ; we do not state whence our faith comes. I wish to add a reference to Holy Scripture as the source from which our confession springs." The Bishop points out that the wording he advocates is similar to that of the so-called "Paris base" on which the Y.M.C.A. and Y.W.C.A. rest. However, he says, omission of a reference to Scripture from the present formulation was accidental, not intentional.

*

The January issue of the Unesco periodical, the *Courier*, is largely devoted to the problem of languages and their study. It indicates that experts now estimate the number of languages used in the world to-day as about 3,000. America is the most polyglot of the five continents with 1,200 languages spoken by Indians, some tribes of which number only a few thousand or even a few hundred people.

Felix Walter, one of the writers in that issue of the *Courier*, comments on this :

"What really aggravates the situation is not that many completely different tongues are spoken by groups of a few thousand, or even a few hundred in the interior of New Guinea, or in the jungles of Amazonia or in the heart of Africa. What counts is that the thrust and drive of new nationalisms are constantly setting up new national languages with full official status.

"It is this instable or dynamic characteristic of languages, coupled with the fact that languages are often the play-things of political and economic forces, which now favour and now retard their expansion, that makes a

languages map and the general language situation so changeable. The picture to-day is not at all what it was even a generation ago. A generation hence it will probably be quite different again."

For example the number of languages officially used and taught in schools in Europe has just doubled since 1918. In the U.S.A. Spanish and French are taught in elementary schools in the South Western States and in Louisiana, while in several big cities, there are Hebrew and Polish schools. All over the world political freedom and independance have enhanced the status of many languages. It is encouraging, however, to think that the Bible Society in their 150 years of activity have not waited for languages to become " official " before publishing the eternal word of God in those languages.

The following list of the 13 languages spoken by 50 million people or over is also reproduced in the *Courier*, from Professor Mario Pei's book the " Story of Language " :

(1) Chinese (all dialects), 450 million ; (2) English, 250 million ; (3) Hindi-Urdu, 160 million ; (4) Russian, 140 million ; (5) Spanish, 110 million ; (6) German, 100 million ; (7) Japanese, 80 million ; (8) French, 75 million ; (9) Malay, 60 million ; (10) Bengali, 60 million ; (11) Portuguese, 55 million ; (12) Italian, 55 million ; (13) Arabic, 50 million.

U.B.S. Meetings - April, 1954

The Council of the U.B.S. is to meet for two days at the end of April at Eastbourne. It will be preceded by meetings of the Functional Groups on Production, Translation and Visual Aid in Haywards Heath, and followed by a two and a half days' Conference, also at Eastbourne, ending on May 1st. From then onwards delegates will be in the care of the B.F.B.S. until after the celebration of the latter's Third Jubilee.

While attendance at the Functional Groups on Production and Translation will consist of their ordinary membership, the group on visual aid has been opened to representatives of all member Societies and to some Bible Society agents with a view to securing a general consultation on the value of various types of visual aids for Bible Society work, as helps either for Bible circulation, or for the promotion of interest in Bible Society work.

The main items of the Council agenda deal with : (*a*) the rules for qualification for membership and associate membership in the U.B.S. A revision of the 1947 rules has been under consideration for some time.

(*b*) The collaboration of Bible Societies in the production of Scriptures for the mission field. As the number of Societies showing active interest in that aspect of the work is steadily increasing, there is a growing need to establish clear patterns of collaboration in order to secure the greatest possible benefit from this new interest.

(*c*) Plans for future activity on the part of the U.B.S., including the question of its relations with ecumenical organisations and that of the succession to Dr. Chirgwin, the U.B.S. Research Secretary, whose term of office comes to an end and whose terms of reference have been fulfilled.

(*d*) Policies for the guidance of the functional groups, for the editing of the two U.B.S. periodicals, THE BIBLE TRANSLATOR and the BULLETIN, will also need to be laid down.

The Conference is centred around two main subjects : the Bible speaks to-day : D. T. Niles of Ceylon and Edwin Barker of London speaking, as it were, on behalf of " East " and " West."

The Ministry of the Bible Society to-day : W. A. Visser 't Hooft, Geneva, and Eric M. North, New York, bringing in turn the views of the churches and of the Bible Society.

Two subsidiary subjects : Lands of opportunity (Africa, Latin America), Lands of difficulty (the western world and Islam) and two discussions on "the place of colportage in evangelism and in Bible Society work today" and on "What are we going to do about it" will complete the programme. The Conference will open with a public meeting arranged in co-operation with the B.F.B.S. Auxiliary at Eastbourne. Bishop Berggrav and Dr. A. M. Chirgwin will be the speakers, the Rt. Rev. the Bishop of Worcester being in the chair. The conference will be under the general chairmanship of the U.B.S. President, Bishop E. Berggrav. It will be attended by the delegates to the Functional Groups and to the Council and by a number of guests of the B.F.B.S. invited for the celebrations of the Third Jubilee—about 150 persons in all, representing countries in most areas of the world.

These U.B.S. meetings will also be attended, all or in part, by all the Vice-Presidents of the U.B.S. and by fraternal delegates from interdenominational or ecumenical organisations.

Among the various items on the programme arranged by the B.F.B.S. for its guests from all over the world following the U.B.S. meetings, we note a reception by the Lord Mayor of London, an official dinner offered by the B.F.B.S. and chaired by Lord Luke—a member of the B.F.B.S. General Committee and Treasurer of the U.B.S.—and a tea at the Bible House with H.M. Queen Elizabeth the Queen Mother and the Archbishop of Canterbury.

On the 5th May, the day of the celebration of the Third Jubilee, the morning meeting will follow the usual pattern of the B.F.B.S. Annual meeting ; in the evening there will be an international gathering with speakers from overseas.

Bible Study and worship will, of course, form an integral part of the programme and all these manifestations and will be led by various members of the meetings. Dr. H. Kraemer, Vice-President of the U.B.S., will lead the Bible Studies during the meetings of the Functional Groups and the Rev. A. H. Wilkinson, former B.F.B.S. General Secretary, will conduct the worship during the Council.

Miss Margaret T. Hills, the Librarian of the American Bible Society, has collated the following information on the number of languages into which the Bible, in whole or in part, has been translated as at December 31st, 1953 :

Languages in which the whole Bible has been published	200
Languages in which a complete New Testament has been published...	257
Languages in which at least a Gospel or other whole book has been published	620
	1,077

The whole Bible was published for the first time in Luo and Nupe, languages of Africa, and in Karo Batak, spoken in Sumatra.

The New Testaments were published for the first time in Roviana, spoken in the Solomon Islands ; Meru, spoken in Kenya, East Africa, and Simalungun Batuk, spoken in Sumatra.

New languages

Amuzgo	Mexico	Mark	1953
Bano'o	Cameroons	Gospels, Acts	1953
Bariba	French West Africa	John	1953
Chichimeca	Mexico	Mark	1953
Chontal...	Mexico	Mark	1952
Gbeapo	Liberia	Luke	1953
Gourma...	French West Africa	John	1947
Huave	Mexico	Mark	1953
Mashi	Belgian Congo	John	1953
Mazahua	Mexico	John	1953
Mixteco of San Estaban Atatlahuca ...	Mexico	John	1953
Naga : Mziene... ...	Assam	Matthew	1953
Pana	French Equatorial Africa	John	1953
Popoluca	Mexico	Mark	1952
*Senoi	Malay Peninsula	John	1951
Tamachek of Timbuctoo	French West Africa	Matthew	1953
*Tchien	Liberia	Mark	1953
Tlapaneco	Mexico	John	1953

*Previously listed under "Selections," and so included in previous lists.

There are some 90 languages, many of them previously listed, in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

THE REV. L. L. SULLIVAN

WE regret to have to announce the death of the Rev. L. L. Sullivan, Deputation Secretary of the Hibernian Bible Society. By his death the Hibernian Bible Society has lost the services of one who, for the past 23 years, has laboured unstintingly in the cause of Bible Society work. Others may have given long service, but few can have given more devoted service; for the Bible Society was indeed his major interest in life.

In many parts of Eire he will be greatly missed, for his was a familiar figure amongst the missionary deputations. It was, of course, through that territory that he visited the various centres, always with the object of stimulating greater interest in Bible Society work. Nor were his journeys always in pleasant weather. Winter by winter he faced the rigours of a changeable climate, but even in the worst conditions it was a rare event for him to fail to keep an assignment. He had that dogged quality which kept him going when he felt least able.

When the UNITED BIBLE SOCIETIES organisation came into existence he was, from the start, keenly interested in the scope of its work and endeavoured in every way possible to make it known throughout the country.

Thus has L. L. Sullivan passed from our midst to a wider service. But for many of his friends the very name of the Hibernian Bible Society cannot fail, in days to come, to bring vividly to mind one who, within his own geographical boundaries, strove constantly and earnestly so that the Word of God might be made available for all men, everywhere.

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